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10
A
SERMON

Preached at the
Consecration

OF

The Right Reverend Father in God

A M B R O S E *Jones*

Lord Bishop of KILDARE

IN

Christ-Church, Dublin, June 29. 1667



BY

The Right Reverend Father in God

H E N R Y *Jones*

Lord Bishop of MEATH.

DUBLIN, Printed by *John Crook*, Printer to the King's
most Excellent Majesty, and are to be sold by
Samuel Dancer in *Castle-street*. 1667.

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To the Most Honourable JAMES, Duke, Mar-
quis, Earl of Ormonde, Earl of Ossory
and Brecknock, Viscount Thurles, Lord Ba-
ron of Arklow and Lanthony, Lord of the
Regalities and Liberties of the County of Tip-
perary, Chancellor of the University of Dub-
lin, Lord Lieutenant General, and General Go-
vernour of His MAJESTIES Kingdom
of Ireland, Lord Lieutenant of the County of
Somerset, the City and County of Bristol
and the Cities of Bath and Wells, one of the
Lords of His MAJESTIES Most Honou-
rable Privy Council of His MAJESTIES
Kingdoms of England, Scotland, and Ireland,
Lord Steward of His MAJESTIES House-
hold, Gentleman of His MAJESTIES Bed-
chamber, and Knight of the Most Noble Order
of the Garter, His GRACE,

My LORD,

What of Ecclesiastical
Government in the
Christian Church, hath
passed our fore-fathers unquestion-

The EPISTLE

ned more than One thousand five hundred years, from the Apostles downward, that is become the unhappy Dispute of this last Age, both as to Pen and Sword.

(a) Ric.
Hookers
Ecclef.
Pol. Pref.

This had its Rule at Geneva, Anno 1541. (2) the people having thence tumultuously expelled their Bishops, and being thereby without Government, and to seek for the way toward it, thereupon did Calvin put himself on them, finding in that, a fit introduction to greatness, and by his prudence, and learning, (in both which he excelled) became he there an Oracle, and his will a law. Of that made he use in meditating, forming, and proposing a Model of Church-government, (it being desired of him by the people;) which

DEDICATORY.

which he well ordered to his ends,
and interests; intermixing *Church*,
and *Lay Elders*; (those fixed, these
yearly elected) appointing a double
number of the Laity; to what was
of the other; That is, six *Min-* *Ep. p. 20*
isters and twelve others, chosen out *Beza de*
of their three *Councils* of State; *grad. Min.*
viz. c. 11.
Six out of their Council of two
hundred; and four out of that of
sixty; and two out of the twenty
five; wherein (for pleasing the peo-
ple) the advantage of major Votes
was given them in decisions; and in
that, most of power in them (seem-
ingly) placed; whereas, indeed,
all was thereby in himself; and in his
Church Elders principally, well
judging, that the fewer (being learn-
ed, leading, and lasting) might easily
in-

The EPISTLE

influence, and overbear a greater number not so reaching, and changing, whose election also might be by the other so ordered, as to serve a Church-interest. And least (on consideration,) this might be (over-
soon apprehended, and avoided. Therefore had Calvin (undertaking that form of Government, desired of him) first, politicly, obliged that people by Oath to receive and submit to what should be so proposed; Provided, it were agreeable to Gods Word, and to the approbation of such of the Reformed Churches as should be thought fit to be therein consulted. And accordingly, did he carefully hold, in that, to Scripture-names and words, knowing, that this could not but sound well howsoever, and that

DEDICATION.

that it might take with the ~~black~~ discerning, and would certainly pass with those, whose interest it was to be so satisfied. In which, he fixed principally on the name of *Elders*; a *Scripture name*, of which much is spoken in both Testaments, but in the *New Testament* sounding toward the *frame* of Government in the Christian Church: yet, in the *New Testament* was found the word *Bishop* also: and *this*, as considerable, for Church government as could be pretended to, in that other of *Elders*; and yet, must not (notwithstanding) the name of *Bishop* be in this new Model mentioned: for, the Name would mind the injurious casting off of their Bishop, and the Thing stood in the way to other

B

gran-

THE EPISTLE

grandeur; therefore with the person must the name of Bishop be sent out also. But how may that be without force and wrong to Scripture? where, of the Name and Office of Bishops, is mention frequent and honourable; As to that, the expedient is readie and easie. It is but ordering the Text to the gloss, and framing such an Interpretation for that Scripture-name Bishop, that thenceforth (although never till then) by Bishops, Elders be understood: so as, whatsoever is in the New Testament said of Bishops, should be of Elders onely, & that Bishops and Elders be as the same, not distinguished in office or work. But such avoiding of expresse Scriptures by private constructions, could not satisfie all: therefore, what is short

DEDICATORY.

in that, is to be supplied otherwise; that is, *by the sense and approbation of other Reformed Churches*: and to that is *this new Law-giver* put (unexpectedly) by a reluctancy found in the people, they beginning to resent the design, and desiring (if possible) to get off, and loose from that, in which they now saw, (but too late) themselves intangled. And whereas their late obligation of an *Oath*, could not but stick close, it behoved to seek their libertie some other way, and no other way appeared so ready, as *that part of the mentioned proviso, the sense of other Churches in the case*, by which was hope for evading, it being observed, *that no other Church was then so modelled in Government*; and therefore, was it

THE EPISTLE

hoped they might be inclined not to fail
 your this, being new and strange.
 This, the people now press, and
 to four of the *Helvetian Cities and*
Churches is by them addressed, with
 which *Calvin* closeth readily, that
 being what he expected, and for
 what he was prepared, and of which
 he had already assurance. For, (all
 that having been foreseen) he had
 before (underhand) by Letters;
 dealt with the principals of those
 Churches, that they would not fail to
 declare for that form of Government,
 in which he had so laboured for Ge-
 neva, (saying) That Religion, and
 piety, and the welfare of that Church
 and people depended on it. Whereby
 when that business was by all par-
 ties laid before those Churches, the
 An-

DEDICATORY.

Answer was readie, which was,
 That they had heard of those Confessi-
 onal Laws, which they acknowledged
 for godly Ordinances, and drawing to-
 wards the prescript of Gods Word:
 therefore did they think it good for the
 Church of Geneva, not to change the
 same, but rather to keep as they were.
 Thus, is Calvins Work done, and
 settled, and the people brought to a
 succumbency; onely, it remained,
 That whereas it had been by those
 compromising Churches, more warily
 delivered concerning those Laws of
 Government, that they were godly
 Ordinances (which might seem a lean
 expreffion) and that they did draw
 toward the prescript of Gods Word,
 (which was short and diminishing)
 therefore was something to be decla-
red

THE EPISTLE

red more absolute and positive in the case. And seeing it was not to be expected from *other Churches*, it was thus therefore otherwise ordered (and as effectually) First, that *this Discipline be cried up* (as it was industriously) for *ancient, Apostolical, and wholly Scriptural*; and so, *above all other forms whatsoever*, and therefore, *to be that to which other Churches should conform*; and *Geneva* (as to *Church and Government*) to be esteemed of *all, and above all best reformed*: unto which, in that *curst National Covenant in England*, was respect had particularly.

Wherein is to be observed the *prodigious growth of this last nights mushroom*; that this, but just now, standing on its good behaviour, and
be-

DEDICATORY.

beholding to others votes and approbation (and that begged) for introducing it, and needing an Oath (silly imposed, and inconsiderately taken) for holding the people to it; it self also looking on it self jealously; whether to be or not; yet should it now from a politick Government start up in a moment, and be transformed to what is Divine. And therefore no longer begging, but commanding; nor to be now confined to Geneva (where first imposed,) but Geneva in that, giving Laws to the world, and expecting from other Churches conformity to that as the principal. By all which (notwithstanding) although other Reformed Churches had been in all this time, little influenced; yet (surely by some fatality) hath it been with

THE EPISTLE

with us in these Kingdoms otherwise. For this Geneva form well pleasing our English, fled to Geneva in Q. Mary's Persecution was by them brought thence in their return, by whom it having been for a time hatched in private Conventicles, at length was it brought forth, and after by strong hand imposed on our Churches for imitation: as was that Idol-god at Damascus patterned for Jerusalem. (V) This began in Scotland, where Episcopacie was cast off by the Reformers (Geneva Principled) and that (as in Geneva,) in a way popular and tumultuary so imbibing Reformation with Schism. And although in other Kingdoms Episcopacy still held, and many years flourished after the

Re-

(b) 2 Kin.
16. 10,
11.

DEDICATORY.

Reformation, (to the glory of our Church above all others reformed) yet was that sacred Hierarchy, in that time, by that Party oft pushed at, and at length, (they getting head and power in our late dismal times) our very foundations of Government, Civil, and Ecclesiastical, Regal, and Episcopal, (as by a general earthquake) were at once, and together, overturned, and in their ruins buried: under which universal delolutions lay these Kingdoms, miserably, when (as by miracle) all were again raised and restored to their former beauty and lustre, by His Sacred Majesties glorious and happy Reformation. (And next and unto His Majesty) doth Ireland own Your GRACE in its Settlement, both as



THE EPISTLE
to Church and State, our general set-
tlement of the Kingdom by your great
Hand, speaking Your glory to ge-
nerations. And whereas all these
mentioned evils and miseries, had
been occasioned by Schism, and by
that particularly concerning Church-
government, and that this present
generation hath been (in a great
measure) bred and educated in an
Age; where that truth hath been si-
lenced, and nothing heard but what
hath been loudly against it, and the
contrary magnified, as what only is
according to Scripture; and consi-
dering that this (we must now say)
controversie, being cleared, mens
minds (or some of them) might be
satisfied in the truth, and thereby
settled in obedience; therefore (occa-
sion

DEDICATORY.

non being for it) did I take up this
 subject, in which *Episcopacy* is assert-
 ed as *Apostolical*, and the contrary ex-
 amined, so far, as the short time then
 allowed me would admit; which
 being by Your GRACE com-
 manded from me, it is thus in due obe-
 dience presented; yet in some parti-
 culars here and there enlarged, above
 what was in publick delivery, what
 is so added, being what was intend-
 ed to have been then spoken, had I
 not been enforced by the time, and
 work of the Day, to contract. All
 which is now laid at Your *Excel-
 lencies* feet, and under Your great and
 piercing Judgment, there, leaving it
 humbly, and ever praying for Your
 Lordships happiness every way; and
 that the Lord would remember You

The EPISTLE, &c.

according to the good by You done for
the House of our God, and for the Of-
fices thereof. (c)

(c) Neb.
13. 14.

Your GRACES

In Duty and Service.

Henry Midenfis.

Dnb

Dublin, 16. Aug. 1667.

My LORD,

I Have more than once read your Lordships very excellent Sermon, and do think it not only so convincing in what it aims at, but so prudent and seasonable, that with your good leave, I wish it may be printed, and to that end have left the Copy you sent me in my Lord Chancellors Hands. What you are pleased to say of me, in your Epistle to me, is the only questionable part of

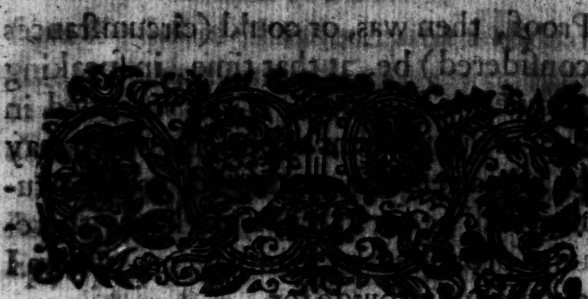
of the Work; and if I have not been
what you say, you teach me what I
should be, and I receive the Instru-
ction as I ought, and remain.

Your Lordships most

Affectionate humble Servant,

ORMONDE.

I have more than once read your
Lordships very excellent Ser-
mon, and God bless the Lord Bishop
of Meath for his prudent and religious
to convincing in what is said, but
your good leave, I wish it may be
printed, and so that and have left
the Copy you sent me in my Lord
Chancellor's Hands. What you are
pleased to say of me in your Epistle
to me, is the only questionable part
of



THE
PREFACE
TO THE
READER.

WHat is here withall now published, was at first intended to have been no farther publique, then as spoken. But it being since then, otherwise ordered, and conceiving that so necessary a Truth (now dark and controversial,) might require more for its Explication and Proof

THE PREFACE

Proof, then was, or could (circumstances considered) be, at that time, in speaking allowed. Therefore is this intended in way of supplement at present, which may be hereafter further enlarged, as an opportunity shall be for it; if not, perhaps, thereunto provoked by some things which I expect and provide for.

(a) Hof.
3. 12.

The asserting the Episcopal Office and Calling, and in that, the Government Ecclesiastical of the Christian Church, is that now before us, concerning which there may be found true, which God speaks of some other his Truths, in corrupt times. I have (saith he) written to them the great things of my Law, but they were counted as a strange thing. (a) And what is now so strange, as to hear of Episcopacy, that it is the true, ancient, and Apostolical Government of the Church. And on the contrary, That the Government without Elders (Lay or others) is but feigned, and novel?

Yet, is this a great Truth, Episcopacy having been received, both in profession and practice in all Ages of the Church, from

STANDARD SPECIFICATIONS

[illegible]

... death of ...
... to ...

1. That St. James, (not the Son of ...

(b) Acts 12. ... killed by Herod ... but ...

(c) Gal. 1. ... appointed by the ...

Apostles, Bishop of Jerusalem ...
... the ...
... the ...
... the ...
... the ...

(d) Acts 12. 17. ...

... speaking of his miraculous deliverance ...
... the ...
... the ...
... the ...
... the ...
... the ...

(e) Acts 15. 13, &c. ...

... declared. (e) Also to St. James, ...

To the Reader

dressed: (1) And again, and again, he
honourably mentioned among the
others, (2) in which he was considered
Bishop of Jerusalem; which I need not
prove, it being

ledged & proved also, although with some
tendermer, as to be willingly paid a
It seems (say the Authors of the Antiquities of
the Jews) that in 161. (1) that he was

appointed to the Bishopric of Jerusalem. (2) But on
what account was that? They tell us (3)

Antiquities (4) say they took him, James (5)
by superintendence of Bishop of the Church of
Jerusalem, (6) Chris. dom. 33. in the Jewish

in 1 Canan. Jer. Eccles. These are then
words and proof for it, of that therefore

need not (I hope) say more.

After St. James who governed that
Church thirty years, his brother Simon

of Simon succeeded in that Bishop-
rick, (7) and living until he was 120

years old, suffered under Trajan. (8) He was
2. By appointment of St. Peter, St.

Mark was appointed Bishop of Alexandria,
and the City there. He died five or six

The PREFACE

(f) *Ninth* years before S. Peter or S. Paul, and al-
 1. 14. c. 39. *most* 40 years before S. John. *Him* suc-
 Euseb. l. 2. c. 24. *ceeded Ananias* then *Abilim*, and after
 in Synop. s. 1. *Jerdo*, all in the Apostles time. (f)
 Hie. proëm.

in Math. & in *catol.* s. in *Marco*, & ad *Evag.*

2. By S. Paul was *Timothy* made Bishop
 of *Ephesus*, and *Titus* Bishop of *Crete*.

The *Postscript* to *hote* Epistles stile them
 Bishops, which beside the Antiquity of
 that testimony, is otherwise averred, for

(m) Cent. 18. the *Authors of the Centuries* (m) say, That
 1. 2. c. 18. in Joh. Evang. it is evident that Paul appointed *Timothy*

Pastor, and that he was *Presi-*
 dent, which is with *Beza* a Bishop. (n)
 1 Tim. 5. 19 *Timothy* had first the Bishoprick of the

Church of *Ephesus*, and *Titus* of the
 Church of *Crete*, to *Eusebius*.

(o) Euseb. l. 3. c. 4. *Jerame* (p) *Timothy* was ordained of
 catal. sc. S. Paul the Bishop of the *Ephesians*, and

Titus Bishop of *Crete*. And *Oecumenius*
 on these words, 1 Tim. 1. 3. *The* sought

thee to abide still at *Ephesus*,

(r) *Oecum.* Here (saith he) he appoint-
 in Tit. 1. ed him Bishop (q) And of *Titus*, (r) That

Paul

To the READER.

Paul left him to ordain Bishops, ~~in the same manner~~
~~him~~ having first made him Bishop: ~~mod~~

As for Timothies Successors In the
 Apostles times; you have the Angel of that
 Church mentioned by S. John, ~~Reb~~

2. 1. Also Polycrates Bishop of Ephesus
 Contemporary to Polycarpus Bishop of
 Smyrna, ordained by S. John.

And of others his successors ~~after~~, we
 read in the Council of Chalcedon; where
 Stephanus Bishop of Ephesus being de-
 posed, and it being debated by whom
 the new Bishop should be appointed,
 whether by the Council, or by the Provincial
 Synod of Asia; thereupon Leontius Bishop
 of Magnesia (of the Province of Asia)
 said, That from S. Timothy to that time,
 there had been 27 Bishops of Ephesus, all
 ordained in the Province. (f)

As to Crete; and of Bishops, succeed-
 ing Titus; we read, that Basil Bishop
 of Gortyna (the Metropolis of Crete)
 was present at the Council of Trullo. (t)

Isidore (a)

150.8

Isidore

Isidore (a)

150.8

Isidore

Isidore (a)

150.8

Isidore

Isidore (a)

150.8

Isidore

Isidore (a)

150.8

Isidore

Isidore (a)

150.8

(f) Conc.

Chalce. ast.

11.

(t) Theod.

Balsamo,

THE PREFACE

4. The Apostles S. Peter, and S. Paul, about the year 45. appointed Evodius Bishop of Antioch, who continued there Bishop 20 years. Him Ignatius succeeded, and sat there 30 years; both of them in the times of the Apostles. (u)

(u) Euseb. l. 3. c. 22.

Ignat. ad Anti. ch.

(w) Euseb. l. 3. c. 6. & l. 3. c. 4. & c. 13. & c. 22.

Iren. l. 3. c. 3.

Hic. cata. in Clement.

(x) Iren. l. 3. c. 3. Euseb. l. 3. c. 35. Hier. in catal. sc.

(y) Euseb. l. 3. c. 23.

(z) Euseb. l. 3. c. 23.

(a) Euseb. l. 3. c. 23.

(b) Euseb. l. 3. c. 23.

(c) Euseb. l. 3. c. 23.

(d) Euseb. l. 3. c. 23.

(e) Euseb. l. 3. c. 23.

(f) Euseb. l. 3. c. 23.

(g) Euseb. l. 3. c. 23.

(h) Euseb. l. 3. c. 23.

(i) Euseb. l. 3. c. 23.

(k) Euseb. l. 3. c. 23.

(l) Euseb. l. 3. c. 23.

(m) Euseb. l. 3. c. 23.

(n) Euseb. l. 3. c. 23.

(o) Euseb. l. 3. c. 23.

(p) Euseb. l. 3. c. 23.

(q) Euseb. l. 3. c. 23.

(r) Euseb. l. 3. c. 23.

(s) Euseb. l. 3. c. 23.

(t) Euseb. l. 3. c. 23.

(u) Euseb. l. 3. c. 23.

(v) Euseb. l. 3. c. 23.

(w) Euseb. l. 3. c. 23.

(x) Euseb. l. 3. c. 23.

(y) Euseb. l. 3. c. 23.

(z) Euseb. l. 3. c. 23.

5. In the year 58. the same Apostles ordered Linus Bishop of Rome, who is mentioned 2 Tim. 4. 21. after whom followed Anacletus, and Clement, (w) in the Apostles times also. Clement did see the Apostles, and conversed with them, saith Irenaeus (l. 3. c. 3.)

6. S. John ordained Polycarp Bishop of Smyrna (x) And after his return from exile, he appointed several Bishops in divers places. (y)

And as we finde it thus in those Apostolical Churches (by themselves ordered) so in others also hath it been in like manner, as to Apostolical Ordination and succession. Of which Tertullian. As the Church of Smyrna had Polycarpus placed there by S. John, and the Church of Rome Clement ordained by S. Peter, so the rest of

TO THE READER.

of the Churches also did send in the
Bishops they had received by the appoint-
ment of the Apostles, to transmit the Apo-
stolical seed to them. (2) more to be desired
In all which are seen, Bishops and their
successors, with their successors,
and that, even in the times of the Apostles,
together with their times and places, as-
certaining the truth of it. (3) as in general
Add, the universal practice of all
Churches, both Orthodox, and Hetero-
tical; (for even the Novations, Arians,
and Donatists, &c. retained the true Go-
vernment of the Church by Bishops.)

But on the contrary, No instances out
of Councils, Fathers or Histories, can be
given (in all that time) of Churches ordered
without Bishops by Elders, of which kind
soever; allowing the time when Churches
were first constituted; they being then
under the immediate tuition and care of
the Apostles themselves respectively, until
by their removal or otherwise, they found
it necessary to appoint others in their
places; in which case, the Apostles being
themselves

(s) Tertul.
de prescrip.
c. 32. & l. 4.
contra
Marcion. 5.

THE PREFACE

themselves Bishops, they then stood in that capacity, which Bishops after supplied. *That general consent therefore of all Churches from the beginning, evidenceth the Truth in this undeniably; if it be not supposed, that all those holy Fathers and Councils should joyn in one, throughout all those ages, (no one contradicting,) in setting up a Government in the Church (Episcopal,) contrary to what was by the Apostles appointed; and utterly silencing (without the least memory) what the Apostles had ordered (if so it were) of a Government by Elders without Bishops. But that, were to suppose a conspiracy and combination, as to those holy men uncharitable, and in it self irrational and impossible.*

This I rather chuse to give in the very words of his late Majestie Charles I. (the Royal Martyr for this Church truth, as for the essential priviledges of His Crown and Kingdoms) that, being by him delivered in answer to certain Papers of the Divines attending the Commissioners of Parliament

To the Reader.

Parliament at the Request of the Commons
 the 11th of June 1648. (a) H's Ma-
 shall send by all the best records, that
 the distinction of Bishops from, and the su-
 periority over Presbyters, was so universal-
 ly and so early spread over the face of the
 whole world; and their government sub-
 mitted to so unanimously by the Presbyters
 that there never was any considerable oppo-
 sition made there against before Arians
 and Socinians cried down as an heresy, not
 since till this last age. And so will con-
 sider withall that if Episcopal government
 had not had an incontestable Institution from
 the authority of Christ and his Apostles, or
 if any other forme of Church government
 could have pretended to such Institution, it
 had been the most impossible thing in the
 world when their neither was any other
 certain power to enforce it, nor could be any
 general council to establish it, to have intro-
 duced such a forme of government so sili-
 gently and quietly into all Christian Churches,
 and not the spirit of one Presbyter for another
 that appeareth for above 300. years to have

(a) H's Ma-
 jesties final
 answer con-
 cerning E-
 pisco pac i.
 Nov. 1. 1648
 p. 9.

The Preface

been procured either through zealous ambition
or other motives to stand up in the just de-
fence of their own and the Churches libe-
rtie against such usurpation.

These are his Majesties words. Thus
doth Episcopacy derive from the very
times and shews it self generally received
and continued by a Succession of after ages
in the Christian Church. Which that by
Elders without Bishops cannot shew. By
this Tertullian concludes for the Catho-
lick Church against Heretiques. Let them
saith he shew the beginning of their
Churches let them run over the Successi-
on of their Bishops so as the first of them
may have one of the Apostles or Apostolique
man to be a founder or predecessor.
Apostolique Churches derive themselves
So doth the Church of Smyrna shew Pol-
ycarpus placed there by John: and Rome
Clements ordained by Peter: so have
other Churches those who were by the
Apostles appointed Bishops by whom the
Apostolique seed (or race) is derived, or

To the Reader.

continued (as so Tertullian & de Prescript.
advers. Heretic. cap. 33d) thus was
it of old and from its beginning, un-
to these later times, when the change
of that ancient form of Church Govern-
ment began; that being occasionally
brought in (it troubles to say it) with
the Reformation. (Then I say) was
that occasioned, rather than designed, or
approved by the first Reformers.

For the truth and purity of the Gospel,
being then opposed and persecuted by Po-
pish Bishops, thereby were those Reformers
enforced to act in that work of Refor-
mation without those Bishops, whom they
could not gain, and who were to them
so contrary.

Yet did not those Reformers in that,
cast off Episcopacy, with aver sness to the
Order; but onely in respect of those indi-
vidual persons of the Popish Bishops op-
pressing, they the Reformers in the mean
time professing for Episcopacy, and greatly
desiring it, if it might be.

THE BATTLE OF

to be a hobby no where found (say they)
that Bishops be deprived of Government,
and Pious men be desired, that they suffer
the Gospel to be purely preached! (b) and
we have oft protested, that we do greatly
approve the Ecclesiastical Polity and de-
grees in the Church, and as much as in us
lieth, we desire to preserve them. We do
not dislike the authority of Bishops, so that
they would not compel us to do against Gods

(b) Hist.
confess: Au-
gust per
Chytræum

(c) ibid pa.
109,

commandments: (c) and yet again, We
do here protest, and we would have it to be
recorded, that we would willingly have the
Ecclesiastical and Canonical Polity, if the
the Bishops cease to tyrannize over our
Churches. This our desire shall excuse us
with all posterity, both before God and all
Nations. (d) All which we have in that

(d) Apolog.
Confess: Au-
gust per Pap
P. 137,

famous Augustan confession of the Refor-
mers, who from the word protest so fre-
quent there, had then and thence the
name of Protestants, they being there
first called Protestants, as first Christians
at Antioch (e)

(e) Acts, II.
26.

This

To the READER.

This Augustan Confession, or Profession,
or Protestation, was signed by the more
eminently learned in that age, and work
of Reformation: Among whom, even
Calvin was a Subscriber.

But yet others of the chief Reformers,

Yet did others of the chief Reformers,
adhere to their professions made concern-
ing the right of Episcopacy, both as to
Order and Jurisdiction, concluding, that
in Justice it ought not to be violated. (f)

By what right or Law (saith Melancthon to
Camerarius) may we dissolve the Ecclesiasti-
cal Politie, if the Bishops will grant us

(f) Hist. Au-
gust. confess.
per chytr. p.
389.

what, in reason they ought to grant: and
though it were lawful, yet surely it were
not expedient. And he writing to Luther
You will not believe how they of Nor-
mum and others hate me, Propter resis-
tantiam Episcopis Jurisdictionem, for re-
storing the Jurisdiction of Bishops. (g)

And Camerarius in the life of Melancthon
saith thus of him; (h) Melancthon non
modo ad stipulatare sed etiam autore ipso

(g) Hist. Au-
gust. confes-
p. 406.

adipulatare sed etiam autore ipso

Luthero

The PREFACE

Luthero &c.) Melancthon not onely by the consent, but even by advice also of Luther perswaded; that if Bishops would grant free use of the true doctrine, the ordinary power, and administration of their several Diocesses should be restored to them; and even Beza who succeeded Calvin in Geneva for the space of ten years in like authority, duering which time, he was strict in his judgment as to his discipline; Yet after *Dunant* his coming thither, whereby that course of continuie long in that place, was altered, and Beza laid by; Then could he find those inconveniences in that course, which he could not now remedie, onely, wishing it were otherwise. So speaking of the 34th. Canon, of those called, the Apostles Canons, concerning the power of Metropolitans over Bishops, *Quid aliud* (saith Beza) *hic statuitur, quam ordo ille, quem in omnibus Ecclesiis restitutum cupimus: what is in this appointed, but that order, which we wish may be restored, in all the Churches?*

(i) Beza de
gra. ministr.
c. 20.

(i) I shall but add that of Zanchinus,

(one

To the READER.

(one of the most learned of that side.)
 He in a confession, or profession of Faith by
 him composed, speaking of Church Orders,
 and saying that Arch-bishops and Patri-
 archs may be defended, (k) And sending
 that his confession to wherfor their ap-
 probation, and consent in it; he found
 exceptions taken at that said by him, con-
 cerning those Church Orders; his words
 are, (l) A certain eminent person, did write
 to me thus; what you write of your con-
 fession, hath been by me, and by N. and
 others received with great delight; it being
 learnedly written, and in an accurate method,
 with which I was greatly pleased; if you
 except what in the end you add of Arch-
 bishops and that Hierarchy. On which
 Zanchius maketh for himself this Apolo-
 gie; when (saith he) I wrote this confes-
 sion of Faith; I did write all things out of
 a good conscience, and as I believed so did
 I freely speak. Now my faith is grounded
 chiefly and simply on the word of God;
 something also, in the next place, on
 the common consent of the whole Ancient
 Catholique

(k) Hier.
 Zanch. de
 relig. cap.
 25.

(l) observat
 in c. 25.
 Apho. 10. 11.

THE PREFACE

Catholic Church, if that be not repugnant
to the Scriptures. I do also believe, that
what things were defined in Councils, and
received by the godly Fathers, gathered to-
gether in the name of the Lord, by common
consent of all, without any gain saying of
the holy Scriptures, that those things also,
(though they be not of the same authority
with the holy Scriptures) proceeded from
the holy Ghost. Hence it is, that those
things that be of this kind, I neither will,
nor dare with a good conscience dislike. But
what is more certain out of Histo-
ry, Councils, and writings of all
the Fathers, then that those Orders
of Ministers, whereof I speake,
were established, and received by the
common consent of all Christendom
(Quis autem ego? &c.) And who am I,
that I should disallow, what the whole
Church approveth: nor dare all the learn-
ed men of our times oppose it: knowing
that it was both lawfull for the Church so to
order it: and that those things proceeded,
and were ordained for the best ends, and for
the

TO the READER.

the edifying of the Elect (So Zanchinus
he; in that, agreeing with the sense of
the moderate sort of Reformers.

Notwithstanding which, as a little
stepping out of the right way, and so
proceeding, makes (in long running)
the return more difficult; so those Re-
formers stepping so, out of the right path
of truth, in acting (as they did) without
Bishops (although thereunto enforced)
thereby was occasion given to those fol-
lowing, to proceed in that error, and so
farre, as not only to be without Bishops, but
to be also to them ill spirited; which their
leaders, were not; and that, at length,
ending in Schisme, and Separation.

But let such consider, that for that very
thing was *Arians* by the Fathers (branded
with *heresie* (as was before mentioned)
He; as an *Arian* first opposed Christ; and
after, his Church, in its government; and
that obstinately, and Schismatically; the
occasion whereof would be considered.
It was his standing for a Bishoprick, in
competition with *Eustathius*, both of

THE PREFACE

them *Arian*, and in an *Arian Church*.
 (For very *Arian* also held the true Govern-
 ment of the Church by Bishops.)
 But *Aerius* being put by what he so am-
 bitiously desired, and *Eustathius* prefer-
 red to the Bishoprick, thereupon discon-
 tented, (discontent perceiving oft, a rise to
 heresies, and schismes) *Aerius* did first,
 set himself against *Eustathius*, and after
 against the whole Episcopal Order, teach-
 ing, that between a *Presbyter* and a *Bis-*
shop there is no difference; That the order
 is the same, and the honour alike in both (c)
 (The very doctrine of our late *Arians*)
 But in that was he opposed by *St. Augustin*
 (m). And by *Epiphanius*. (n) both cen-
 suring that his opinion for heresie; Nor
 was he by them alone opposed, but
 (as *Epiphanius*, who lived in the same
 times with him, addeth) All Churches
 both in City, and Country, so detested him,
 and his followers, (which were many)
 that being abandoned of all they were forced
 to live in open fields, and woods (o) which
 opinion of *Aerius* against Bishops being
 so

(m) Aug.
 hæres. 53.

(n) Epiph.
 hæres. 75.

(o) Id. ibid

To the Reader.

For by the ~~same~~ ^{same} ~~old~~ ^{old} ~~bridge~~ ^{bridge} ~~here~~ ^{here} ~~first~~ ^{first} ~~was~~ ^{was},
in this I judge to be ~~valuable~~ ^{valuable} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~first~~ ^{first}
(word) (for there is no ~~liberty~~ ^{liberty}), that is not
contrary to Gods word.) And let those
in his case ~~amongst~~ ^{amongst}, see to this, and how
little they are gone in this ~~separation~~ ^{separation}, east-
ing of the ~~Savoy~~ ^{Savoy} ~~of~~ ^{of} ~~Bishop~~ ^{Bishop} ~~truly~~ ^{truly},
contrary to the ~~force~~ ^{force} ~~of~~ ^{of} ~~the~~ ^{the} ~~first~~ ^{first} ~~Reformation~~ ^{Reformation},
~~which~~ ^{which} ~~would~~ ^{would} ~~have~~ ^{have} ~~had~~ ^{had} ~~Bishops~~ ^{Bishops} ~~if~~ ^{if} ~~they~~ ^{they} ~~might~~ ^{might},
but ~~they~~ ^{they} ~~will~~ ^{will} ~~not~~ ^{not}, though they may, and
~~those~~ ^{those} ~~such~~ ^{such} ~~Bishops~~ ^{Bishops} ~~as~~ ^{as} ~~are~~ ^{are} ~~affectionate~~ ^{affectionate} ~~to~~ ^{to}
~~them~~ ^{them} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~truth~~ ^{truth} ~~of~~ ^{of} ~~And~~ ^{And} ~~readie~~ ^{readie} ~~to~~ ^{to} ~~receive~~ ^{receive}
~~them~~ ^{them} ~~(returning)~~ ^(returning) ~~with~~ ^{with} ~~embracements~~ ^{embracements} ~~of~~ ^{of}
~~love~~ ^{love} ~~in~~ ⁱⁿ ~~Christian~~ ^{Christian} ~~Communion~~ ^{Communion}, ~~(as~~ ^{(as} ~~was~~ ^{was} ~~)~~ ⁾
~~which~~ ^{which} ~~spoken~~ ^{spoken} ~~of~~ ^{of} ~~the~~ ^{the} ~~Reformed~~ ^{Reformed} ~~Churches~~ ^{Churches},
~~acting~~ ^{acting} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~first~~ ^{first} ~~Reformation~~ ^{Reformation} ~~without~~ ^{without} ~~Bi-~~ ^{Bi-}
~~shops~~ ^{shops}, is not to be understood, as if they
~~after~~ ^{after} ~~continued~~ ^{continued} ~~without~~ ^{without} ~~Bishops~~ ^{Bishops}, for as soon
as could be, they did, (many of them)
set up that holy Order of Bishops and
Archbishops in their Churches. Yet (I
know not why) with ~~change~~ ^{change} ~~of~~ ^{of} ~~those~~ ^{those} ~~good~~ ^{good}
~~ancient~~ ^{ancient} ~~names~~ ^{names} ~~for~~ ^{for} ~~worse~~ ^{worse}. In Ecclesijs pro-
testantium non desunt rursus Episcopi, &
Archiepiscopi, quoniam ubi istis hominibus grauius
inimicus in male latinis, occupant Superin-

The Parliament

tendentes, & generales Superintendentes, (saith Zanchius) The Protestant Churches; (understand many of them) want not Bishops and Archbishops, having them in effect; whom changing good Catechismes, into bad latine maners, they call Superintendents and general Superintendents. (p) And when it is said, that of the reformed Churches, retaining Episcopall government, there are many; understand those many, for the more considerable. Some of them holding to that Order, in substance; but under varied names, (as was said) others, under the proper appellations of Archbishops and Bishops and that in their primitive lustre and dignity. Among these, and above all, are the Churches of great Britaine and Ireland; in this, eminently glorious; where, that Apostolical government is here held up, in name, and forme, in title, and substance; to the lasting honour of those our Princes: who in that, as otherwise, well merited the Title of Defenders of the Faith; (A glorious gemme in the Royal Diadem) an honour (I may say it) peculiar to His Sacred Majesty

(p) Zanch.
observ. in c.
25. Aphor.
10. 11.

To the READER.

My Charles shewd above all his good
Progenitors the following barbarous
what of this they found, and had been
delivered into their hands the long sergent
ment, but He restoring what had been, by
assisted by antiquaries, as by (The Xth Cent.) (9) Psal 94.
but (as they intended) Room and Branch¹⁰.

The praise of the reverend Princes of
Juda (then were they) Josephus, Herodotus,
and Josephus were mentioned by whom Gods
worship was first settled (David and So-
lomon) and in that manner with others; al-
though other ways good, in maintaining
Gods worship as they found it delive-
red to their hands, mit sedt sonit uot; mola.

Among these, Hezekiah was eminent;
for he found Altin confusion in Jerusa, on
the Temple desol'd, Prophecies, and Shut
up, and its Service neglected, and inter-
rupted. He opened the doors of the house
of the Lord. (v. 1.) and ordered the carry-
ing out the filthiness out of the Sanctuary
(v. 12. 13. 16.) after, setting those, ap-
pointed for the holy Service, together with
their works (v. 18. 22.) and all that by
him early began, and soon perfected. For
the

The PERSECUTION

the first of his and last month of his Reign
 by the sudden death of the monarch, and
 he immediately on his coming in, was this
 begun, and so was it industriously follow-
 ed, as that in forty days, the work was fin-
 ished. (P) That is, the persecution, showing
 it to be the wrath of God (L) as it is observed
 to be, that God prepared the people for
 the thing, and did suddenly, and so God
 did it in said, when in Judah's the
 hand of God was to be seen, and heart to
 do the Commandment of the King, and
 of the Princes, by the word of the Lord's
 Council which followed, great in Jeru-
 salem; for since the time of Solomon, the
 Son of David King of Israel, there was
 no like in Jerusalem. (A) On the 30 of
 the month, in the month of the reformation, in
 which we see his Sacred Majesty our dread
 Sovereign, in his glorious work of Re-
 formation, lively portrayed. (B) As to the great part of the work
 all was among us in greatest confusion,
 and deformation, by a pretended Refor-
 mation: God's houses profaned, his holy
 Service neglected, interrupted, and de-
 pised;

To the Reader.

pised; and the Sacred Offices, and Officers
 of the Church, call'd off, and banish'd
 on: and in order to these unchristianlike
 on, were the Lamp of Wisdom, and the
 Church of the Lords, purged, & sacrilegiously
 despoiled; and the Signet Ring, and the
 into hands, great, and many, thereby in-
 gaged to oppose the very Office, for which
 2. And as was the proceedings in these
 with the Parliament, so were they a witness
 of His Majesty; and the nobly-
 that work, did he see himself, every
 the first year, the first month, and the first
 day of the month, that is, immediately after
 His Majesties happy entrance among his
 people; and before his own Solemn Settle-
 ment on his Royal Throne; there were
 the doors of the Lords house by him opened;
 and the Sanctuary purged from idols, and
 profanation. Then the holy offices, of the
 Church in Gods Service Setled. And our
 Apostolical Church Officers, (Archbishops
 and Bishops) set in their respective places.
 And soon after, were also restored the just
 possessions of the Church, for support of
 those attending that Sacred work.

And

The BAPTIST

As for his doing, he is, we see, on a full
 and cheerful, even to
 accomplishment that; showing it, not to be
 for him; but from God; who has bestowed
 his gifts on the people as one man to His
 Majesty with Royal Person; as David
 (1) said that and say King was on the people
 that he gave us the best, to do the best
 withal, and in the King; and of the
 Princes, and of the Royal officers, and
 as in the Church (2) and the people; He
 with a general rejoicing; For the like thing
 had not been in England since the beginning
 of Christianity; as in the days of the
 old law, which as we have to do with God
 greatly for such his goodness to his people;
 for to beg daily his preserving to us his
 Sacred Majesty; as our nursing Father of
 his Church, together with such of the
 Princes, who (3) under his Majesty, have
 been in this great work, and in the
 spiritual Church Officers, (4) and the
 and Bishops (5) in their respective places;
 And soon after were also referred to the
 possession of the Church, for support
 of the same work.

(1) 2. Sam.
 19. 14.

(1)

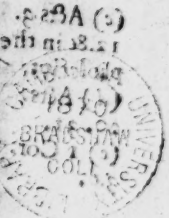
which his pains were great. I have been
 made (I think he) will preach the Gospel of
 Christ (b) In 6th A. 5. 47. 8. 9. 1. (b)
 Ver. 5. For this cause left I thee in Crete, that
 thou shouldest set in order the things that are
 wanting, and ordain Elders in every City, and
 I had appointed thee. Over all which he said
 6. If thou be blameless, the husband of one wife,
 having faithful children, not accused of riot, un-
 usually. Secondly After that was his exhortation
 7. For a Bishop must be blameless, as the steward
 of God's not self-willed, not span angry, not
 given to wine, no striker, not given to filthy lucre;
 8. But a lover of hospitality, a lover of good men,
 sober, just, holy, temperate. 9. Holding fast the faithful word, as he hath been
 taught, that he may be able by sound doctrine,
 both to exhort and to convince the gainsayers.



That is here verified, which the
 great Apostle of the Gentiles
 S. Paul speaketh of himself,
 his being daily pressed with the
 care of all the Churches; (a)
 that his care began in plant-
 ing; and was followed in
 watering, and continued in settling the Churches
 planted and watered.

First, Planting where yet none were: In
 A which

(b) Rom.
 1. 2. 12. 13.



(a) 2 Cor.
 11. 20.

(c¹)

which his pains were great, labours indefatigable, and endeavors successful; so that from Jerusalem, and round about unto Illyricum, I have (saith he) fully preached the Gospel of Christ. (b) In which round about, are Arabia, Damascus, Antiochia, Seleucia, Cyprus, Pamphilia, Pisidia, Licaonica, Syria, Cilicia, Phrygia, Galatia, Asia, Tron, Bithynia, Epirus, and many more; over all which he passed in few years, in all powerfully and effectually preaching the Gospel of Christ; so were those Churches planted.

Secondly, After that, was his care also in watering and confirming the Churches so planted, And that did he: 1. By personal visits (where it might be) and staying with them also (while it was permitted him,) so find we him wintering at Nicopolis of Macedonia, whence this Epistle is sent; (c¹) and continuing about Ephesus for the space of three years. (d)

2. Also, sending others for that work, where he himself could not be: So in Corinth, where himself had planted, there Apollo after watered (e) and thither sent he also Timothy, that (saith he) he should bring you into remembrance of my ways which be in Christ, as I teach every where in every Church. (f) 3. Further also confirming, in

appointing some to be more constant and resident, for instructing and ordering the Churches; so Timothy at Ephesus, (g) and Titus in Crete. (h)

4. That also by writing, where there was occasion: such are his Epistles, whether to those appointed

(b) Rom.
15. 15. unto
22.

(c) Acts 3.
12. & in the
proscript.
(d) Acts
20. 31.
(e) 1 Cor.
3. 6.

(f) 1 Cor.
4. 17.

(g) 1 Tim.
1. 2.

(h) Tit. 1. 5.

pointed in that over the Church respecting
 as to Timothy and Titus to the Church their
 selves; so to the Romans, &c. whereby work-
 ing the souls of the Disciples, and exhorting
 them to continue in the faith, and that we must (2) Acts 14.
 through much Tribulation enter into the Kingdom
 of God. (3) Titus 2:12, 13, 14, 15.

Thirdly and lastly, His care was in settling
 the Church planted and confirmed. In that,
 was his care (as was said) continued. This settle-
 ment of the Church, was 1. By Order and Go-
 vernment there appointed; (without that, were
 no settlement) for that, is thus left in Acts,
 to set in order the things there wanting; &c.
 2. In appointing persons fitly qualified for that
 work; for which is here also provided (v. 6, 7,
 8, 9.) where you see those qualifications in
 such required. 3. In both, providing for the
 future, as for the present; and that, by Ordina-
 tion, ordaining Elders in every City. Ordination
 is a standing Church Ordinance; answering
 mortality, supplying vacancies, and extending
 to all in holy Orders; not to those of lower rank
 only, to whom (in common speaking) Ordina-
 tion seemeth to be now almost restrained; but
 rising to the higher also, even to Bishops, in re-
 spect of whom, it is now termed, commonly,
 Consecration. Consecration is the highest act of
 Ordination. Ordination includeth Consecrations
 so are Bishops ordained, as Timothy ordained
 Bishop of Ephesus; (k) and, Titus ordained (k) 2 Tim.

(2) Tit.
Postscript.

Bishop of Crete (1) This is the work of this day; for which, and for what concern it, are these words now chosen.

In which words you have the persons in this sacred Administration considered, in their place, order and work, (v. 5.)

2. In their qualifications, apting and fitting for that work (v. 6, 7, 8, 9.)

As to the persons in this great work of Church Settlement, see them here considered as chief and subordinate: first, the Apostle, next, and under him; Titus; and by Titus, others ordained and ordered: So was it there, so in other Churches; so was it then, and to be so in the Church successively for ever; which gives us this

Doctr.

That in Order and Church Government, is Church Settlement.

In which, speaking of Order, are excluded Parity and Community.

Parity: That, and Government, are inconsistent; for, if all equal, Who then ruling? who ruled? Who ordering? who ordered? *Inter pares non est potestas*: Government there ceaseth.

2. Community: That also is here excluded: Community as to Government, is but confusion. Let Enakkers, and such, see to this; among whom (in Divine things) is no distinction of Offices

Officers, or persons, no, nor of Sexes, even very
 women, to whom it is not permitted, but ex-
 pressly forbidden, to speak in the Church, the
 Apostle crying shame on such so speaking, (m) (n) 1 Cor.
 yet even women so speaking, are among these 14:34, 35.
 allowed.

Lastly, All with them depending (in Divine
 duties) on uncertain Impulses, whensoever, and
 from whomsoever: Wherein, let them see, if
 such Impulses be (what they pretend) from God;
 God disowning confusion, and that in the Church
 especially: God is not the author of confusion,
 but of peace, as in all the Churches of the Saints. (n) (u) 1 Cor.
 And what greater confusion, than for a body 14:33
 to be all in a heap and lump, without head or
 foot, or distinction of members? So is it
 there.

Levelling Parity therefore, and confused com-
 munity, are in this, excluded, as contrary to Or-
 der, Government, and Settlement.

Therefore Order here intended, is that where-
 in is distinction of Offices and persons, and de-
 grees, in way of Superiority and Subordination:
 This Nature, and Reason, and Scripture shew
 to be necessary.

1. So is it in the body natural; where the
 the members are distinguished in order and use;
 which is by the Apostle excellently expressed,
 (o) shewing, that the body is not one member, (o) 1 Cor. 12
 but many; (p) and, if the whole body were an (p) Ver. 14
 eye, where were the hearing, and if the whole
 were

(9) Ver. 17. *more hearing, where were the swelling; (9) and if they were all one member, where were the belly? but now, are they many members, yet but one*

(r) Ver. 20. *body; (r) Chewing after, the use of that dis-*

(s) Ver. 21. *tingition, in the usefulness thereby of each mem-ber to other, and of all, to the body; (s) and that thereby, there should be no selfishness in the*

(t) Ver. 25. *body (t) applying all that to us: that as the body is one, and hath many members, and all the mem-bers of that one body, being many, are one body; so also (saith the Apostle) is Christ (ver. 12.) that is, Christ Mystical, considered as compleat in head and body, he the head, we (taking in the Church Catholick, or Universal) being his body, and each of us distinct members in that body under him the head. Lastly, all that, is applied to the present business; God (saith he) hath set some in the Church, first, Apostles, secondarily, Prophets, thirdly, Teachers, after that, miracles, then gifts of healing, helps, go-vernments, diversities of tongues? (adding) are all Apostles, are all Prophets, are all Teachers, are all workers of miracles, have all the gifts of healing? do all speak with tongues, do all inter-pret? (ver. 28, 29.) so there. In all, you see a distinction of members in the body natural, distinct in order and use; and that, every way, neces-sary.*

2. See it so also in the body Politique, in all civil Societies of men in every condition, whether in families or corporations (a word borrowed from

from the body, or in States. In any of which, if no distinction of persons, or of calling, if not difference in place or degrees, how in reason, can that family, city or Kingdom subsist?

2. And if so elsewhere generally, (in the Body Natural and Politick) then so in the Church, (Christs Mystical Body) and there especially, the Church being in this, leading to others. God (saith the Apostle) is not the author of confusion, but of peace. As in all the Churches of the Saints (w) And in that, hath Gods care appeared (w) 1 Cor. 14.33.

1. In the former Ministration and Government of the Church under the Law; where God appointed, 1. One in chief, an High Priest; Superior to all in Divine things; he overseeing, ruling and judging Gods House. (x) Gods house (x) 1 Tim. 3. 15. is his Church. (y)

2. Under him the High Priest, were Levites, the lowest in that Ministration, and more restrained in duty and at distance in the service of the Tabernacle. (z) 1 Chro. 23. 28, 29, 30, 31, 32.

3. From among the Levites were Priests chosen: who were, as to Order, higher than Levites, and in service more full, and nearer the Altar, Tabernacle or Temple.

4. And whereas there were of these Priests several courses (24 in number) we find each of these 24 courses of Priests to have had an Overseer (a) or chief Priest; of which chief Priests, (a) 1 Chro. 24. 7. to 19. much is spoken in the New Testament. These chief

Num. 13, 14

chief Priests were in degree and dignity, next the High Priest, and above all others.

Thus, and so, was the Church then ordered, in way (you see) of preeminence and subordination: God himself so appointed it.

(b) Num. b.

16. 3.

(c) 1 Pet.

21. 9.

But is it not now, under the New Testament, otherwise? Is not that distinction now removed, all Gods people being holy, (b) and all now a Royal Priesthood? which is spoken of Saints in a generality, (c)

It is indeed what some would have; therein, giving a general liberty to all, for acting in holy things in common, one as another; or where that is by others restrained, they notwithstanding allow not in the Church, government in chief, but taking that from others, that they themselves might rule.

In which, as to that general liberty for acting in way of Parity or Community; that is already cast off, it being inconsistent with Order or Government (as hath been shewed.)

And as to that said of all the Lords people being holy, therefore none to assume a Propriety in Divine Offices more then others (which is the consequence by such contended for) there needs no more to be said of that; but to know whose reasoning that was; Was it not Corah and his factious Crew, by whom that was urged, against Aaron and his (b) Priesthood, which had been by God himself appointed? that, therefore I (hope) will not be now again insisted on.

(d) Num. b.

16. 3:

Lastly,

(9)

Lastly, To what is said of all Gods people, that all are a Royal Priesthood (e) therefore all (e) 1 Pet. 2 to all accordingly; (which is by some inferred) 5.9.
1. What priviledge is in that nom, which had not been before, under the Old Testament; for of them also is that spoken (f) and (f) Exod. yet none then so acted notwithstanding, 19.6. who had not been thereunto peculiarly called.
2. All Gods people are said to be Kings also, as Priests; (a Royal Priesthood, or a Kingdom of Priests.) (g) And ~~are~~ all Kings; in a sense they (e) Exod. 19 are so; and in that sense and not otherwise, 6. are all Priests also. All, that are truly Gods, Rev. 1. 6. are Kings, but that spiritually, and in a private 15.10. capacity, as to our selves only; so are we Kings over our selves, ruling over our own hearts and passions, the greatest rule; (h) He that is slow (b) Prov. to anger, is better than the mighty; and he that 16.32. ruleth his spirit, than he that taketh a city; so, are we all Kings. And so, are all of us, Priests also; that is, spiritually; so as are our sacrifices; an holy Priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. (i) All (i) 1 Pet. of us are also Priests in our private capacities, all 2.5. praying for our selves and others, and exhorting each other to good: this is incumbent on all Christians, as Christians, in way of private duty, not of Office: For as to publick Office, that appertaineth to such only as are thereunto expressly called, and peculiarly appointed; No man taketh this honor to himself, but he that is called of God, as was

Author: So also even Christ glorified not himself to be made an high Priest; but he that said unto him, Thou art my son, to day have I begotten thee (as saith the Apostle, Hebr. 5. 4, 5. and if not Christ, until called to it, then surely none other; therefore, was King Uzziab sacrificing, justly of the High Priest reprov'd, and by God himself punished: (k) To all it is given to be Priests in way of private priviledge, not as to Office publickly.

(k) 2 Chro.
26, 16, 17,
18, 19, 20,
21.

Such were Gods Appointments in this, under the Old Testament; nor is it now under the New Testament otherwise: And so far is it from such a change now, that the New Testament Ministration may be observed, to be modelled to that of the Old Testament; yet, with allowance of necessary variations, according to the change of times and things: This appears in both Testaments, both as to Service and Government.

I. As to Service: See ours under the New Testament, answering that of old (although not the same.)

1. For as there was then a Priesthood, so now also: So was it prophesied of the Gentile Christian Church; (k) I will take of them for Priests, and for Levites, saith the Lord: the admitting Gentiles into the Priesthood was new, to what was formerly; that is here promised. And see that expressed in an Old Testament stile, by Priests and Levites, shewing a conformity in both Testaments, in that, to each other.

(k) Isa. 66.
21.

(c. 11.)

2. As then were Priests, so an Altar; at which those Priests officiated: so now also have we our Altar. Let not this offend any; it should not, they being the Apostles words: *We have* (saith he) *an Altar, whereof they have no right to eat, which serve the Tabernacle* (1) The Words *We*, and *They*, (1) Heb. 13. distinguish persons, and times, and services, yet 10. both agreeing in an Altar for each: But not now as then; for otherwise, the right of those Priests would be to this Altar, as to that, but in that, the former Priesthood is here excluded.

3. And as to the sacrifices on that Altar; Bullocks, &c. were then offered; (m) so have (m) Psal. 51. we ours also: but, the calves of our lips (n) 19. prayer and praise, the fruit of our lips (that is (n) Hof. 14. our Sacrifice to God) giving thanks to his 2. name. (o) Heb. 13. 15.

4. Maintenance also for those serving at the Altar, is now, from what was formerly: Do ye not know (saith the Apostle) that they which minister about holy things, live of the things of the Temple; (so then:) even so hath the Lord ordained, that they which preach the Gospel, should (p) 1 Cor. 9, 13, 14. live of the Gospel. (p)

5. And even our very Sacraments also are (in matter) from the Old Testament, although not now as then; 1. Our Baptism is borrowed from their Legal Washings. 2. And our Bread and Wine in the Lords Supper, from the Passover rites; but, as to nature, use and efficacy, vastly differing: So, have you seen the New Testament Ser-

vice (as to so much, and so far) ordered and conformed to that before under the Old Testament. (The time will not allow me to instance further in it.)

II. See it so as to Church Government also, ours and theirs: Ours being now, in substance, modelled to the form of the Old Testament.

I. For as then there was an High Priest over the House of God, Supreme and ruling all there; so is it now; and such to us, is Jesus Christ our great High Priest; (q) of him, and of his Priesthood and work, were those High Priests, in their Person, Office and Work, types and shadows therefore; they, and all that, to cease and give way, Christ, the true High Priest being manifested, and his work finished.

2. Under that High Priest were Levites (as you heard) and they, lowest in that service, and more at distance, and short in ministering. To these answer our Deacons, an Office Apostolically appointed, (r) and a name from Ministering; these, are with us lowest in Office, and restrained in work, not admitted to all sacred duties (for a time) as it was with the Levites of old.

3. As out of those Levites, Priests were called; these being in degree higher and neerer the Altar in their ministrings: So among us, are also Priests; (called so as formerly) or if called Elders (a name by some rather delighted in) yet is even that, an Old Testament name also, (s) thence borrowed, and derived, and continued to us. These

our

(q) Heb. 10
21.

(r) Acts 1.
6. 1. to 7.
1 Tim. 3. 10.

(s) 2 Ki. 19. 2
Isa. 37. 2.

our Priests, or Elders, are (as those before) chosen out of our Levites Deacons; (so from their conformity may I call them :) And these our Priests, as the other, are in order above Deacons, and more enlarged in work and duty.

4. And as *there*, among those *Priests*, there were *some above others*, who although of the same *Order* (both being *Priests*) yet were they in *degrees* differing, one being to the other *Superiour*; therefore termed *Overseers*, and *Chief Priests*: These were as to *place*, *next* to the *High Priest*, and *above all others*: And *such* with us were the *Apostles of our Lord*, they being (in the *Rule and Government of the Church*) *next* unto *Christ the High Priest*, and *above all others*: Hence, *first Apostles*, is the place given them, ^(t) ⁽¹⁾ 1 Cor. they are *first*, and among all other *Officers* in the ^{12.28.} Church the principal.

In which *Apostolick order and work*, were some things *Extraordinary*, and some things *Ordinary*.

1. *Extraordinary*: (for among the *Extraordinary Offices* in the Church are *Apostles*) ^(v) ¹ Cor. reckoned ^(v) ^{12.28.}

That (I say) in *this their Office Extraordinary*, was their *measure of gifts*, *infallibility* of their doctrine, and the *extent of their charge*, their *universal care of all the Churches throughout the whole world*; for although some of them were for the *Circumcision*, or for the *Jews* principally; and others for the *Uncircumcision*, or *Gentiles* more especially, ^(w) yet was not the extent of ^(w) Gal. 2.7 the

(x) 2 Cor.
11.26.

the Apostolick power of either, in that limited, neither their *universal care of all the Churches*; the care of all the Churches was on *S. Paul the Apostle of the Gentiles*: (x) These things in the *Apostolick office extraordinary*, were fix'd to their persons, and with themselves expired and determined. In that had they no Successors; therefore *Romes* pretence to an *universal Bishoprick*, and *Supremacy of care, and rule over all the Churches in the world*, and that, as *S. Peters Successor*, is but *Usurpation*, as the pretence to *Infallibility* is also evidenced to be otherwise.

2. But in the *Apostolick Office and Work*, was something also *Ordinary*: Such was their *Overseeing, Ordering, Ordaining, Preaching and Baptizing*. This part of the work is *lasting*; this is now, and ever holding in the Church to all generations; which is intended in their *Commission* given them by our Lord, (y) *Go ye and teach all Nations, baptizing them, &c. and teaching them to observe all things whatsoever, I have commanded you, and lo I am with you alway (saith Christ) to the end of the world.* But how that to the end of the world? of the Prophets it is (z) *Z. c. 1.5* said, *that they are dead*, (z) and that is true of (a) *Phile. 9.* the *Apostles* also. *S. Paul the aged*, (a) had his (b) *2 Tim. 4.6.* time at hand in which he was to be offered up; (b) so was *S. Peters tabernacle* to be put off shortly; (c) (c) *2 Pet. 1. 14.* how then to the end of the world? Both are true; for that which failed with their Persons, lasts in their

their Office, and in their Work, and Successors: So had the Apostles Successors. And accordingly do we finde them providing for Succession, both as to persons and work. For that, were Timothy and Titus drawn in, and ordained by the Apostle S. Paul, to be then, his Assistants, and to be after, his Successors, for supplying his place, care, and work in their Churches respectively; he appointing them also to ordain others with, and under them, and others after to succeed these; so, to generations unto the end of the World: Of which, and of the correspondence of both Testaments S. Hierom speaks thus, (d) *That we may see Apostolical Traditions to be taken out of the Old Testament, look what Aaron and his Sons, and the Levites were in the Temple, the same let the Bishops, Priests and Deacons challenge in the Church: And* (e) *We know Bishops and Priests to be what were Aaron and his Sons; And S. Cyprian calleth Bishops the Apostles Successors: (f) All Bishops are the Apostles Successors, saith S. Hierom. (g)*

(d) Hier. ad Evagr.

(e) Idem ad Nepotianum.

(f) Cyprian. 4. e. i. 9.

(g) Hier. ad Evagr.

And as so, do we finde the Apostles name, place and work, to have been by the Apostles given to these their Successors.

II. As to the Name: The very name of Apostle is so given to Epaphroditus Bishop of the Philippians, as Bullinger calls him; (h) him doth S. Paul call their Apostle, Philip. 2.25. so is it in the Original, whereas in our English (it would be enquired how well) it is rendred Messenger.

(h) Bulling. in Philip. 2.

For

(i) Ambros.
in Phil. 2.

For S. Ambrose on those words, (i) He (Epaphroditus) is by the Apostles made their Apostle. And S. Hierome writing on those words, My Fellow Souldier, and your Apostle: Fellow Souldier (saith he) by reason of his honor, because he also had received the Office of being an Apo-

(k) Hier. in
Phil. 2.

stle among them (k). Again, By those chosen by our Lord, were others ordained Apostles, as appears, in that to the Philippians (Phil. 2.25.) Epaphroditus your Apostle, so S. Hierom. (Comment, in Gal. 1. 19.) But that name Apostle was not intended for a lasting name, as Theodoret

(l) Theod. in
1 Tim.

observeth, (l) In time past they called the same men Presbyters and Bishops, and they who are now called Bishops, they named Apostles; but in process of time they left the name Apostle to them properly called Apostles, and the name of Bishop they gave to them who had been Apostles. Apostle was their name, and even that name of Bishop (now more fixed) is what they had from the Apostles; from whom they derive their Office, that of Bishop, was the Apostles own name of Office. So

(m) Acts 1.
17.

Judas numbred with the Apostles, and obtaining part of the same Ministry with them, the Apostleship (m) that his Apostleship is called his Office (so we read it) but by the LXX, it is rendred, his Bishoprick) let another take his

(n) Psalm
109. 8.

Office or Bishoprick; (n) which word Bishoprick is is used by the Apostle S. Peter, citing that in

(o) Acts 1.
20.

Psalm 109. 8. according to the LXX (o) and what is there called by the name of Bishoprick,

is after called *Apostleship*: (p) The *Apostles* were *Bishops*, which are the words of S. Ambrose (in *Acts* 1. 25. *Ephes* 4. 11. & *2 Cor.* 12. 28.) And that name of *Bishop* was derived to the *Apostles* from those from whom (under the Old Testament) they derive (if I may so say) I mean these *Chief Priests*, called in our English, *Overseers*, but by the LXX *Bishops*: (q) *Overseers* and *Bishops* are the same; (q) *Nehem.* 11. 14. (r) *Acts* 20. 28. (r) the Holy Ghost hath made you *Overseers*, (so in our English) but in the Greek, *Bishops*: which the *Apostles* name *Bishop* is thus given (you see) to their *Successors Bishops* to this day. Thus as *Christ* the High Priest hath the Name of *Apostle* (*Heb.* 3. 1.) and *Bishop* (*1 Pet.* 2. 25.) and as they sent by him (his *Apostles*) were so also called; so are in like manner they who are by the *Apostles* substituted, as you have seen.

II. And as the *Apostolick* name, so, the same work also, (as, Teaching, Ordering, Ordaining, &c. is by the *Apostles* committed to their *Successors*; for this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain Elders in every city, as I had appointed thee, saith the *Apostle* here to Titus his *Successor*. (s) The same work being in (s) *Tit* 1. 5. all others in like place and trust in the Church for ever.

III. And for carrying on that great work and name, had these, the *Apostles*, *Successors*, the *Apostles* place and degree also in the Church; in being above others, and to be accordingly respected



respected and esteemed. (t) *Among us* (saith S. Hierome)

(t) *Apud Nos Apostolorum locum tenent Episcopi, apud Eos, tertius est Episcopus; quod apud nos primum, apud illos est novissimum.* Hieronim. Ep. 54. ad Marcellanum adversus Montanum.

Bishops have the place of the Apostles: which his Expression, Among us, sheweth how Bishops were esteemed among Orthodox Christians; other, than was among Hereticks, such as Montanus, and his followers, against whom he there writes; blaming them, for so depressing and vilifying that sacred

and high Order, as they did; *and what is among us, chief and first* (speaking of Bishops) *that is* (saith he) *last with them:* (with Montanus and his Faction;) *with them Bishops are in the third and last place.* So, S. Hierome; on whom I fix rather than on many other, to that purpose, he being understood by the contrary side, not to have been of the best friends to Bishops, yet *in this*, is the privilege and preheminance of Bishops by him acknowledged, asserted, and even (you see) contended for. Thus was it in S. Hieromes time, 400 years after Christ; it having been so continued to his days from the times of the Apostles: so also after S. Hieromes time, through all ages of the Church, until that Schism raised about 126 years since, in Geneva, An. 1541 (a year to us, in the next Century, 1641. on the same account fatal:) whereby, we find this Sacred Hierarchy trampled on by inferior Elders, by whom (although the name of Bishop would be forgotten) yet is the place & power, and
work

work of Bishops by them notwithstanding ambitiously sought after, & sacrilegiously usurped, & to themselves alone appropriated; affirming, *all spoken of Bishops to be intended onely of Elders, and making Elders and Bishops the same, without difference of degree, or prebeminence in any kind.* Some *Community* there is indeed between *Bishops* and *Elders*, yet so, as that even in that, there appears sufficient to preserve to *Bishops* their *Being, Work* and *Dignity*, distinct and above those, who would themselves have *all* without sharing.

Let this be considered distinctly in *that community*, which is by *these Elders* challenged with *Bishops* both in *Name* and *Work*; by which they conclude *Bishop* and *Elders* the same, and themselves *all*.

As to the *names of Bishops and Elders promiscuously used*: for that, are these places of Scripture, among others, by them, insultingly, insisted on particularly, *Acts* 20. 28. where the *Elders of the Church of Ephesus* (*v.* 17.) are *v.* 28, called *Overseers*, or *Bishops* (so in the Greek.) Also *Phil.* 1. 1. the *Apostle* saluteth the *Saints at Philippi, with the Bishops and Deacons*: See (say they) *Bishops* (plurally) *many* of them *in the same City*; therefore intended of *Elders*, *not Bishops*, and that there also *Bishops and Deacons onely* are named, *not Elders*; *Elders* notwithstanding being intended; therefore concluding, that in *that of Bishops*, *Elders* are understood, and *not Bishops*.

And even ~~this~~ Text also (Tit. 1. 5, 7.) is by them urged to that purpose : where are Elders in every City (v. 5.) and those Elders (v. 5.) called Bishops (v. 7.) 1. Therefore (say they) to be meant of Elders properly, and not of Bishops; on all, concluding that Elders and Bishops (so promiscuously vied) are therefore the same, and not distinguished; and therefore no prebeminence in Bishops over Elders : These are the Allegations and Inferences, in this; which are to be examined.

But, the promiscuous using of those two names of Bishops and Elders (the principal ground of these reasonings) is far from such conclusions; that because Elders are called Bishops, or Bishops Elders, both therefore to be the same, without priority or subordination; whereas on the contrary, we find usually in Scripture, the names of one degree given to another, without confounding them as the same; or, in that, abating any way the dignity of the higher. See this in the name of Deacons (a name from *ministring*;) and that, an order lowest in our Ministration: yet, is that given to higher Orders: So of Timothy, Bishop of Ephesus, saith S. Paul. If thou put the brethren in remembrance of these things, thou shalt be a good (Deacon;) we render it Minister: (v) so speaks the Apostle of himself, I Paul am *διακονῶν*, a Minister (Col. 1. 23) & the whole Apostleship is also called (*διακονία*) a Deaconship, or Ministry (w); and even Jesus Christ himself the great High Priest, is called a Deacon: Jesus the

(v) 1 Tim.
4. 6.
Καλὸς ἵσθι
διακονῶν.
(w) Acts
1, 17.

Christ was (Dixerunt) *a Minister of the Circum-* (x) Rom.
cision; (x) or, *ministering to those of the Cir-* 15.8.
cumcision. (y) (y) Math. 15.24.

But because our *English readings* in this, and in the *Original* are *diverse*; therefore not so clear to every apprehension; let this therefore be considered in that other of *Elder*, where it is more plain. In that, we finde the *Aposile* S. *John* terming himself an *Elder*, more than once, the *Elder to the elect Lady*, (z) and the *Elder to the well beloved Gains* (a): So S. *Peter* of himself, *The Elders which are among you*, I exhort, *who am also an Elder* (b). You see in that, the *Apostles called Elders*; yet doth not that conclude, *Apostles and Elders to be the same*. For how oft do we read of *Apostles and Elders as distinct*. (c) Nor doth it conclude, *Apostles and Elders to be equal*, because *Apostles are Elders*; but, this it shews, *That all Apostles are Elders*; not, *all Elders Apostles*, and that notwithstanding that *community of names*, they still are distinguished in *Degree and Dignity*. So is it as to *Bishops and Elders in like manner*, the name of *Elders* is given to *Bishops*, and of *Bishops* to *Elders*, both are true; For in the *Bishop* (saith S. *Ambrose*) are all *Orders*, because he is the *first Priest*, that is, the *Prince of the Priests* (d). Again, (e) of a *Bishop and Presbyter*, there is one Order for either of them as a *Priest*, but the *Bishop is the first*; so that every *Bishop is a Presbyter*, but not every *Presbyter a Bishop*. So S. *Ambrose*

(z) 2 John v. 1.

(a) 3 John v. 1.

(b) 1 Pet. 5. 1

(c) Acts 15. 2, 4, 6, 22, 23 & 16. 4.

(d) Ambr. in Ephes. 4.

(e) Id. in 1 Tim. 3.

S. Ambrose. Thus all Bishops are granted to be Elders, and *some* Elders are Bishops, but *all* Elders are not Bishops. They who say they are, must prove it, before they can conclude any thing to purpose: Nor will that do it, which they alledge out of *Acts 20.* where the Elders of the Church of *Ephesus*, (v. 17.) are termed *Overseers*, or Bishops: (v. 28.) for those Elders were indeed Bishops; if not *all*, yet *some* of them, and to those *some* for *all*, is there spoken as Bishops. This appears in that, *Ephesus was a See Metropolitcal*, comprehending *Asia the less* (a large Jurisdiction.) So in the sixth general Council of *Constantinople*, *Theodorus*

(f) *Synod. Constantin.* Bishop of *Ephesus* thus subscribes, (f) *Theodorus by the mercy of GOD, Bishop and Primate of Asione 17.* *Ephesus, the Metropolis of the Asian Province, or*

(g) *Act. 18.* *Diocesis*: (g) Also of *Polycrates* Bishop of *Ephesus*, *Eusebius* saith, that he was Ruler or chief of

(h) *Euseb. l. 5. c. 24.* the Bishops of *Asia*; (h) and that by his Authority he did assemble a Provincial Synod to discuss

(i) *Ib. c. 25.* the question about *Easter*; (i) and that he did write a Synodical Letter to *Victor*, Bishop of *Rome* (*Euseb. l. 5. cap. 25*) we find also in the *distinctions*,

or distribution of Churches by *Leo the Emperor*, that *Ephesus* was a *Metropolis*, having 36 *Suffragane*

(k) *In. l. 1. c. 24.* Bishops; (k) and so is *Ephesus* to be understood in *Acts 20.* as *Metropolitcal*; and that meeting of Elders, or Bishops there as *Provincial*: For it is there called not the Churches, but the Church of *Ephesus*, *Metropolitcally*;

yet

yet, *Elders* (plurally) implying more than of *one Church*: And as in a Provincial meeting of the Bishops of Asia, together with other Elders, (both usually convening on such occasions,) might the Apostle call those *Elders*, literally, Bishops. *Irenaeus* saith as much, that Bishops and Presbyters were there convoked from Ephesus, and other adjoining Cities, &c. (1) And (*Acts* (1) *Iren.* l. 3. 20. 28.) The Holy Ghost hath (saith the Apostle) c. 14. made you Bishops (so in the Original) or Overseers (so in our rendering :) If therefore the Holy Ghost had made them Bishops; and the Apostle call them so accordingly, we may then acquiesce in it, rather than to mince the matter according to perverse glossings, it being to so great a prejudice as the disturbance of the peace of the Church; (so precious.)

In this, have we to answer, what is also objected out of *Phil. 1. 1.* the Apostle saluting the Saints at *Philippi*; with the Bishops and Deacons, wherein the Authors of the larger Annotations on the Bible, busie themselves exceedingly (m) (m) *Annot.* in proving out of the second Council of Nice, on *Phil. 1. 1.* and by *Cornelius* Bishop of Rome (there cited) that there should be but one Bishop in one City; thence concluding, in favour of those times, that there being many Bishops in *Philippi*, therefore were not they Bishops, but Elders.

But all this is grounded on a supposition, that *Philippi* is restrained to that City of *Macedonia* so called, whereas *Philippi* was a *Metropolis* in *Macedonia*

(n) Acts 16. *Macedonia*; (n) and we read of the Churches
 12. of *Macedonia*; (o) and of the brethren in all
 (o) 2 Cor. *Macedonia*; (p) And why may not *Philippi* a
 9 1. *Metropolis*, include its Province & and this Epistle
 (p) 1 Theff. to the *Philippians* be to that Church at large,
 4. 10. where many Bishops were to be saluted, with-
 out those narrow inferences in confining *Philippi*
 to a City within its walls, and the Bishops and
 Deacons at *Philippi*, to those onely in that City
 inhabiting; As to that farther objected from
 that Text, *Phil. 1. 1.* of Bishops and Deacons
onely named; and that *Elders* being intended &
 therefore, by Bishops, (say they) *Elders* are to
 be understood, and not Bishops. But how fol-
 lows that? For, 1. May not *Elders* be as well
 included in, and with that of *Deacons*? You
 have seen the name of *Deacon* to have been
 sufficiently comprehensive of more, and greater
 than they. 2. Or if *Elders* be supposed to be
 included in that of Bishops: Let that suffice
 and satisfie, without excluding Bishops: For
 shall *Elders* included, and not named, exclude
 Bishops, which are expressly named? 3. Or if Pres-
 byters be there signified in those many Bishops
 yet was there one chief Bishop over all, which
 was *Epaphroditus*, their Apostle (*Phil. 2. 25.*) Of
 which *Theodore* (q) he calleth him Apostle, to whom
 (q) Theod. in the charge of them was committed; Wherefore
 Phil. 2. (saith he) it is manifest) that they who in the
 beginning of the Epistle were called Bishops, were
 under him, they having the place of Presbyters.

But

But this Text also, (1st Tim. 5. 17.) is pressed in
favour of Elders against Bishops, for Elders (so
named, v. 5. are (v. 7.) termed Bishops, adding,
that there being Elders in every City, therefore
is that intended of Elders properly, and not of
Bishops, who are not for every City, (thus they)

1. It is true, that in every City are to be
Elders, wheresoever is a meeting of people to
be provided for; so, are Elders properly to be
understood, and the word City to be, in that
case, strictly taken.

2. But as referring to Bishops Seats, the word
City is to be understood more enlargedly; not
for every City, but such only as are so for it;
as places of note, and such as are extended in
jurisdiction. We use to say (traditionally) that
a Bishops Seat should be a city; i. e. a place of
note: so doth Leo expound this very Text,
writing to the Bishops of Africa, (1) to ap-
point Bishops in every City, or Town, (2) (with
he) in the greater cities to place Bishops, in the
less to place Priests. He in that, speaking ac-
cording to the Council of Sardis (3) (4) (5) (6) (7) (8) (9) (10) (11) (12) (13) (14) (15) (16) (17) (18) (19) (20) (21) (22) (23) (24) (25) (26) (27) (28) (29) (30) (31) (32) (33) (34) (35) (36) (37) (38) (39) (40) (41) (42) (43) (44) (45) (46) (47) (48) (49) (50) (51) (52) (53) (54) (55) (56) (57) (58) (59) (60) (61) (62) (63) (64) (65) (66) (67) (68) (69) (70) (71) (72) (73) (74) (75) (76) (77) (78) (79) (80) (81) (82) (83) (84) (85) (86) (87) (88) (89) (90) (91) (92) (93) (94) (95) (96) (97) (98) (99) (100) (101) (102) (103) (104) (105) (106) (107) (108) (109) (110) (111) (112) (113) (114) (115) (116) (117) (118) (119) (120) (121) (122) (123) (124) (125) (126) (127) (128) (129) (130) (131) (132) (133) (134) (135) (136) (137) (138) (139) (140) (141) (142) (143) (144) (145) (146) (147) (148) (149) (150) (151) (152) (153) (154) (155) (156) (157) (158) (159) (160) (161) (162) (163) (164) (165) (166) (167) (168) (169) (170) (171) (172) (173) (174) (175) (176) (177) (178) (179) (180) 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And well might *Crete* be capable of many Bishops, being an Island of great extent, and populous. And *Titus*, his enlarged Jurisdiction there, over many Bishops, (ordaining and appointing them where necessary,) sheweth his power to have been *Archiepiscopal*, although he be stiled onely Bishop of *Crete*, as *Timothy* Bishop of *Ephesus*, (so, in the poscript to thole Epistles,) and usual it is in the Councils and elsewhere, to finde *Archbishops* and *Patriarchs*, under the name of Bishops. And that *Crete* had its *Archbishop* and *Suffragans* we also find. The *Archbishop* of *Crete* was nominated from *Gortyna*, its *Metropolis*. *Dionysius* of *Corinth* (who lived in the next age to the Apostles) writing to the Church of *Gortyna*, together with the rest of the Churches of *Crete*, commendeth *Philip* (known as a Bishop) their Bishop, for his singular piety and virtues (s). The City of *Gnossus* in *Crete*, had *Pinius* its Bishop: And (saith *Theodorus Balsamo*) I have perused the ancient code of Councils, and do find by the subscriptions, that *Basil* Bishop of *Gortyna* was present at the Council of *Trullo*.

On the whole, therefore, from the community of the names between Bishops and Elders, is no ground for what is thence inferred, That therefore Bishops and Elders are the same, without distinction of Persons, Offices, or Degrees; for, Bishops are Elders, and some Elders are Bishops, and both distinct, in Degree, and Dignity.

But

(s) *Euseb. l.*
4. c. 21. & 23
& 29.

But the strength of the objection is in what concerns the work common to Bishops and Elders. For if the same work be common to both, to as, what a Bishop doth, that an Elder doth also, then what needs a distinction of persons and offices? There are not to be mentioned without necessity. And that the work is common, and the same, both to Bishops and Elders, is (by that side) instanced, in 1. Ordination, 2. In Overseeing. (under this of Overseeing, all the other parts of the work are comprehended, as Preaching, Baptizing, &c.) Let these two, be therefore distinctly considered and examined; whether in the work common to both Bishops and Elders, there be not sufficient difference each from other.

I. As to Ordination. To this, Elders or Presbyters pretend; grounding on that, 1 Tim. 4. 14. where the Apostle exhorts Timothy, Not to neglect the gift which was given him by prophesie, with the laying on of the hands of the Presbyterie. Here (say they) Presbyters Ordain.

1. But let them take all together; for doth not the same Apostle say also to Timothy, I put thee in remembrance, that thou stir up the gift of God which is in thee by the putting on of my hands? (2 Tim. 1. 6.) here, we finde another hand (the Apostles) beside those hands of Presbyters imposed on Timothy; therefore, not the hands of Presbyters alone: where therefore their hand onely is in the work, there is another

yet wanting; and the work short without it; (the case of necessity excepted.)

2. Ordination must be granted to have been in the Apostles primarily, and principally; and not in Elders or Presbyters principally; they but acting with the Apostles, and that but subordinately: By my hand saith the Apostle (2 Tim. 1. 6.) with the hands of the Presbytery (1 Tim. 4. 14.)

It is by the Apostles hand principally, and but with the other, in way of approbation. Therefore, is the charge of Dedication given principally to Timothy, that he lay not hands suddenly on any; so not to be partaker of other mens sins (v): there, Presbyters are not named

(1) 1 Tim.
5. 22.

not as not assisting, but as onesy assisting, and not as principals. It is, be not thou partaker of other mens sins; not, be not ye. (speaking of Presbyters.) So you finde it here also as to Titus; to him is that work committed principally and in chief: I left thee (Titus) in Crete, that thou shouldest set in order the things that are wanting, and that thou shouldest ordain Elders in every

(v) Tit. 1. 5.

City, as I have appointed thee (v). So is it to be understood, as to others, in like place with Timothy and Titus. Bishops ordain others joyning with them. Bishops will not do it without others; and others must not do it without Bishops; concurre Elders may, but act in it alone, they must not: the contrary (where necessity is not) is an unwarranted usurpation. Yet in giving but an hand in the work, they will have

All;

All Such notwithstanding are to know, that there is another hand in that work, as beside theirs, so before theirs, and above them: theirs is onely with, not without Bishops; and Bishops in that principally, *scilicet*, for Ordination: in which work (common both to Bishops and Elders) is (you see) sufficient, notwithstanding, to difference both, in Degree and Office.

II. See it also in the other part of the work, in which Bishops and Elders act also in common, as Preaching, Baptizing, and ordering the flock committed to them; so, are both Overseers. This is granted in common to both Bishops and Elders; yet so, as that this is in both, differently: and, so in Bishops, as not in others. 1. It is true, that Preaching, Baptizing, Ordering, and Overseeing the flock, are incumbent on all; but in inferior Elders more restrainly; with respect to place and persons; they acting within Precincts, and Parishes, among their own people, and within their own Districts onely. To these, and there, are they Overseers; and not otherwise: so as, for any such to take on him to Overseer, and see what others without, do, or do not, is to be *Amicus Hic*. (x) a Bishop in anothers Diocess, or a busie body (x) Pet. 4. in other mens matters (so is that in our English rendered;) whereas, the same work is in the hands of Bishops far otherwise; who as they do it themselves, so is it in them, in way of Superintendency, to see it done by others also. So the chief Priests under the Law (whom the Apostles, and

and after them, *Bishops*, represents) they were *Overseers* to others, that the work be done in manner and order, as did become. Thus are *Bishops* *overseers* to those other *Overseers*; the care of many Churches being on them, as was the care of all Churches on the Apostles, whereas as the care of particular Churches (this or that) is only on others.

2.

2. Although *Presbyters* have power to preach, and do what belongs to the Function, yet are they in acting this power, limited and ordered by the *Bishop*. Wherein, we are to distinguish (as in the Schools) between Power of Order, and of Jurisdiction; Power of Order, *Presbyters* receive in their ordination, to do what belongs to their function, to which they are thereby qualified: but the Power of Jurisdiction to act that their power of Order as Pastors; that, a *Presbyter* hath in his Institution from the *Bishop*, being thereby appointed to a charge and place, and licensed to discharge the duty of his calling, to which he was before qualified, and now enabled. *Tertullian* saith, (1) that

(1) *Tertul.*
de Bapt.

the chief Priest (which is the *Bishop*) hath the right of giving Baptism, and then the *Presbyters* and *Deacons*, but yet not without the Authority of the *Bishops*. So also *S. Hierome*, (2) Without

(2) *Hier.*

adver. Lucif.

power from the *Bishop*, neither *Presbyter* nor *Deacon* hath right to baptize. Every *Presbyter* therefore hath power in common with a *Bishop*, to preach and administer the Sacraments

in

infulness, (which an inferior Order, a *Deacon* cannot do;) yet the exercise of that power, is subjected to, and regulated by the Bishops authority, to be permitted, directed, restrained or suspended, as should be necessary. In which the Bishops privilege of Jurisdiction over Elders, is he from them eminently differenced. It was said of Elders, that they have a power of Jurisdiction; (understand it, of a power of spiritual and inward Jurisdiction, in foro conscientiae, in the Court of Conscience) so, as Pastors of the flock, is committed to them, the feeding, ruling, teaching, reproof, binding sinners notoriously scandalous; by denouncing Gods judgements in the Word, and (while unreformed) excluding from the Sacrament; and again loosing, and releasing penitents, by applying the gracious promises of the Gospel, and readmitting them to the use of the Ordinances.

But, that Jurisdiction which is in Bishops, is more extended, and that, even over Elders themselves. For as Presbyters are in their Ordination, qualified, and by their Institution authorized, to their work; so, are they, after, to behave themselves in that as becometh. It is in Bishops (who are overseers of those Overseers) to expect and exact that from them authoritatively; and on failing in duty, or manners, (as to life, and conversation,) to reprove and punish also. In this, is Episcopal Jurisdiction given them Apostolically, and over inferior Elders particularly,

equally, to which they are subjected. Such
 (a) 1 Tim. 5. was Timothy's power in Ephesus; (a) Rebuke
 1, 19, 20. not an Elder; and, against an Elder receive
 not an accusation, but before two, or three wit-
 nesses, them that sin rebuke before all, that others
 may fear. Which words, Rebuke not an Elder;
 is not a restraining, but an ordering that rebuke,
 that it be not lighty, or on slight grounds: (as
 in 1 Tim. 5. 19, 20.) by which appears a juris-
 diction in Bishops, above Elders, directive, coercive,
 and corrective: which is Epiphanius his interence
 on these words, against a Presbyter, &c. There-
 fore (saith he) Presbyters are subject to the
 Bishop as to their Judge (b). He is their Judge,
 as to Doctrine; that thou mayest charge some
 that they teach no other Doctrine, saith the Apo-
 stle to Timothy, 1 Tim. 1. 3.) and to Titus (Tit.
 3. 10.) A man that is an Heretick after the first
 and second admonition, reject & Judge also, as
 of their Doctrine, what they teach: so of their
 Conversation, how they live, as you have heard
 in that of 1 Tim. 1. 5, 17, 20, 21. Therefore is
 the Angel of the Church of Ephesus (Timothies
 Successor) commended, that he could not bear
 with them that are evil, and had tryed them which
 say they are Apostles, and are not, and had
 found them lyars (Rev. 2. 2.) On the contrary,
 the Angel of the Church of Thyatira is reproved
 for suffering such (Rev. 2. 20.)

(b) Epiphan.
 Heref. 75.

So as, although there be a Community of
 names, (in some cases) between Bishops and
 Elders,

Elders (Bishops are called Elders and Elders Bishops) and notwithstanding that the work ^{is} also, be (in a kind) common; yet is that community so discerned in both, that all pretences of Elders, in that for casting of Bishops, as to their Office, or divesting them of Jurisdiction and Dignity, is apparently inconsequent, and evil. For although the names of Bishops and Presbyters were confounded, and the work (in a sort) common to both, yet were not the Offices of Bishops and Presbyters ever confounded until now.

1. And now to sum up all: you see the Church under the New Testamen ordered as before, in way of Superiority and Subordination; and that Apostolically appointed. So Timothy in Ephesus; and Titus in Crete; and others elsewhere in like manner; they ordering persons and things appertaining to that sacred work, within their respective Jurisdictions.

2. See those Apostolically ordered to that care and charge in the Church above others, to be by the Apostles, dignified with their own name, (that standing name of Bishops.) they standing also in their place and stead, and acting in their work, (Ordaining, Overseeing, Ordering, and Correcting as is necessary.)

3. What hath been by the Apostles so ordered in the Church, (whose words Christ would have to be observed as his own; *If they have kept my saying, they will keep yours also*, John 15. 20.) that, in this particularly, hath been

by *Christ himself*, the High Priest *approach*. For, as the High Priest, did *Christ* appear habited, being cloathed with a garment down to the feet, and girt about the waist with a golden girdle, (c) and also visiting his Church Ecclesiastical: each of the seven Churches particularly, being by him inspected: (d) In that reprov-
 (c) Rev. 1. 13.
 (d) Rev. 2, 3 what was amiss in any, and allowing, what was right, particularly, See that Government which was ordered in each of those eminent Churches, (in Ephesus and the other six) under their respective Angels, or Chiefs, or Bishops; see that order (I say) in the Church, approved of Christ; for, the Seven Stars, (the seven Angels of those Churches, their Bishops) were in Christs right hand (Rev. 1. 16. 20.) that is, under his care, and protection. And to those Angels of the Churches doth our Lord direct himself principally in behalf of all under their charge; expecting from them an accompt of the Churches within their respective Jurisdictions, each of them being responsible for all that was there, well, or otherwise.

4. Lastly, What had been so ordered by the Apostles, see it by the Church received, and after continued throughout all ages from the beginning: whereby, what might (seem) doubtful in the first Institution, may be cleared by observing what was of that understood, and after practised by the Church accordingly: The Church is the pillar and ground of truth; (e) and
 (e) 1 Tim. 3. 15.

and what (grounding on the Scripture) the Church in all ages hath held from the beginning, that we may rely upon for truth. And how did the Church understand the Apostles appointing Bishops and Elders in the Church for its Government? Did they not understand it of Bishops distinct from Elders, and superior to them? Did they ever understand it of Elders without Bishops? or of Elders ruling in chief? much less of Lay-Elders? (of which, is nothing to be found any where, in Scripture or Antiquity.)

Let the constant practise of the Church throughout all ages be Judge in that, how the Apostles were therein understood. In which I shall use the words of Judicious Mr. Hooker,

(f) "Very strange it is (saith he) that such a (f) Rich.
 "Discipline as ye (Elders) speak of, should be Hooker, of
 "taught by Christ and his Apostles in the word Eccles. Pol.
 "of God, and no Church have found it out, Preface n. 4.
 "nor received it till this present time; contrari-
 "wise, the Government against which ye bend your
 "selves, be observed every where throughout all
 "generations and ages of the Christian world,
 "no Church ever perceiving the word of God to
 "be against it; (adding) We require you to
 "find out but one Church upon the face of the
 "whole earth, that hath been ordered by your
 "discipline, or hath not been ordered by ours;
 "(that is to say) by Episcopal Regiment Sithence
 "the time that the blessed Apostles were here con-

versant. This was Mr. Hookers challenge to that side in this case, and that, many years since, which hath never been to this day answered, openly by the sword; and so, was it, indeed, put home to us perilously. Antiquity is not to be despised, but that to be advised with, and submitted to in such cases. Enquire of the former Age and prepare thy self to the search of their secrets (for we are but of yesterday and know nothing) shall not they teach thee and tell thee, and utter words out of their hearts: said Bildad to Job. 8. 8. 9. 10. So the Lord directs, by the Prophet, thus saith the Lord stand ye in the way and see, and ask for the old paths, where is the good way and walk therein and ye shall find rest for your Soules: but they said we will not walke therein (g) which is even what these say in this; refusing any such tryall in this dispute, well knowing themselves cast in it. But in matters of antiquitie to deny the credit of Antiquitie in what is not contradicted by Scripture; discovers One addicted to Novelty and singularity rather then to truth.

(c) Jer. 6.
16.

Let therefore our Church Levellers se to this; who in such their Schisme teare, and rend the seamless garments of the Church, and as a generation of Vipers eat out, and through the bowels of their Mothers; disturbing Church unity and peace, drawing into factions; and filling all with confusions. Herein let them see themselves

*Selves in their forefathers; for, such there were
of old, under both Testaments.*

*Some under the old Testament setting them-
selves even against what God himself had expres-
sly ordered concerning the high Priest. Whose in
Aron (b). There Corab of the tribe of Levi
raised a partie and faction of 1250 Princes of the
Assembly against Moses and Aron, having the
confidence thus to tell them, yee take too much
upon you, seeing all the congregation are holy every
one of them, and the Lord is among them,
wherefore then lift you your selves above the con-
gregation of the Lord; but Moses returns it to
them again: yee take too much upon you yee
sons of Levy, seemeth it but a small thing unto
you that the Lord God of Israel hath separated
you from the congregation of Israel to bring you
near unto himself to do the service of the Taber-
nacle of the Lord, to stand before the congrega-
tion to Minister unto them: And he hath brought
thee near unto him: and all thy brethren, the
sons of Levi with thee and seek ye the Priest-
hood also, so was it then.*

2. And such Corabs we find under the New
Testament also, of whom the Apostle Jude speaks
with words (a) moe to them for they have gone
in the way of Cain and ran greedily after the
error of Balaam and perished in the glim-
sing of Core. Where se them ranked with three
notoriously wicked; Cain, and Balaam, and Corab:
with Cain for blood; with Balaam for covetous-
ness,

(a) Jude 10.

(b) Numb.

16. 1, 2, 3,

9, 8, 9, 10.

- ness, and with Corah for faction, Cain the accursed murderer of his brother, righteous Abel: so was he the first persecuter of the Church
- (k) Math. 23. 35. (l) Nam. 22. 56. (k) Balaam called on to curse the people of God: (l) and Corah, a factious schismatic, to Corah's schisme, are they moved, by Balaam's Covetousness and ambition; and to that, going on in the way of Cain, in blood and cruelty. And for that see woe, and destruction; beginning with woe (Judgment denounced) and ending with destruction (Judgment executed) perishing in the gainsaying of Core; Core (or Corah) of all that faction, is alone mentioned; others being but his followers in that wicked cause: his destruction being also more remarkable, whether as to those with him in that rebellion; or as to those other two, notoriously wicked, (Balaam and Cain,) whose ends were not as of others, Corah and his followers perishing not by an ordinary Judgment like other men, the earth opening its mouth and swallowing up them, and theirs alive, in sight of all the people. (m) By the dreadfulness of the Judgment, let the heinousness of the sin be estimated.
- (m) Num. 16. 20, 31, 31, 32, 33, 34. And such have been our Corahs also, (authors of our late confusions and evils in Church and State.) By whom hath been in the Church, and Inlet and overflowing of blasphemies and of monstrous and pernicious doctrines (horrible to be mentioned and not, in very censurations, to be remembered.) as if hell it self

hath broken loose: (The title of a book in
 which many of those abominations are Col-
 lected.) And no wonder it should be so, Church
 order and Government having been (as it was)
 cast off and trampled on. While that stood, all
 was well within; the face of our Church was
 comely; and truth and peace secured, and the
 enemies to both, error, and schisme, not daring to
 shew themselves among us. The Church is here
 Militant; So is it described (n) terrible
 as an army with banners; with banner i. e. in
 order: So it is by the LXX. rendered ^{(n) Cant.}
 6. 4. 10. ^{6. 4. 10.}
 An army under its banners is in
 order: and in that order is both beauty and
 terror, and in that security; (Church security and
 Church beauty is in order:) thou art beautifull O
 my love as Tirza, comely as Ierusalem terrible as
 an army with banners (Cant. 6. 4.) how plea-
 sant is an army ranged under its banners! so the
 Church under its colours, leaders and officers,
 each in their place order, and degree. And as in that
 is beautie, so also, securitie; securitie is implied
 where it is said to be terrible, that is, to
 enemies, (to errors and hereses, enemies to truth;
 and to schisme and faction, which are contrary
 to order and unitie:) These dare not appear
 while the Church is under its government and in
 order; each under his banners, in their order
 and place, being thereby ready to oppose what
 shall be contrary. It is otherwise, where order is
 not in the Church but our banners cast down, and
 our

out chief leader taken off: what can be then the
deformities for tumult and for order: confusion
and what then but terror? terror to our selves:
(so is an army in confusion, to it self terrible)
and thereby have enemies their advantages
about, and within: therefore saith S. Veron.

(o) Here ad- (o) the safety of the Church dependeth on the
ver. Lucifer. dignity of the chief Priest (meaning the Bishop)

to whom if power be not given, there must be
as many schismes in the Church as there are

(p) Cyprian. (p) Here heresies or schismes
1. epist. 3. have no other beginning but this, that Gods
Priest (meaning Bishop) is not obeyed. Against

(q) Id. 1. 3. (q) these be the beginnings of heretiques, these
epist. 5. the risings and endeavours of ill minded schismati-
cks, that they please themselves and condemn
their Bishops with swelling pride. So do men de-

(r) Id. Ser. 2. part from the Church &c. And (r) hence do
de zelo & li- men rush into heresies and schismes when they
vort. speak evil of Priests, and deny their Bishops. All

which we have found sadly in our late misera-
ble Church distractions.

2. And by those evils in the Church did fol-
low on our state also confusion and destruction.
If the Church be borne down, let not the State
think to stand: And we have seen evils design-
ed to the State, carried on by attempting, first,
on the Church Corahs opposition pretended
principally against Aran, rests not there, for
others with Corah, had their designs in that,
against Moses also: and in that against Aron,
came

came in Moses immediately, they gathered them
 selves against Moses and Aaron. And (say
 they) to Moses (even in a breach) will
 thou wake thy self altogether a Priest over us?

(s) Therefore are both joyned by the Apostle & (s) Numb.
 Jude (t) with the gainsaying of Core is a speake 16. 3. 11. 13.
 inge will also of dignities. In both, have we seen (t) Jude v.
 and felt the dismall effects of this Church schis- 8. 11.
 me.

But blessed be God by whom these breaches
 are now all made up and repaired both in
 Church and State, by the happy Restauration of
 his sacred Majesty to his Royall throne and
 government.

1. hereby, is Settlement to the Kingdoms. Our
 Judges being restored as at the first and our Coun-
 cellors as at the beginning. (u)

2. And thereby is our Church also settled: (u) If. 1. 26.
 so as at this day (even this very day) we have,
 and our eyes do behold among us here, such in the
 Church, who sit and rule in chief, setting in order
 the things that are wanting and ordaining Elders,
 (Bishops) Successively, as hath been Apostoli-
 cally appointed. In that, see we our Church Set-
 tlement. In Church order and Government, is
 Church Settlement; which was that, in the words,
 first propounded with which I have now done.

Asto what remains of the Text (the quali-
 fications of those persons to be called forth to this
 high and sacred calling and work; (of which
 you have much here v. 6, 7, 8, 9.) of that I

may not now speak; time will not admit it
nor needs it at present; where, in the person
now before us, and to be admitted into this
Sacred function, these qualification; are already;
dy; nor were it forma (for me I say) to shew

(w) Fiacer-
nam ut pro-
priam tace-
re gloriam
est modestie
Senec.

it so. (w) I shall therefore conclude with the
Apostles Clerum (Acts 20.) wherein we have
(to our purpose,) both exhortation and valediction. First exhortation: you have heard your
place and honour asserted, see now your office
and work: and in that your care and charge.

(x) Acts. 20.
28.

(x) Take heed unto your selves and to all the
flock, over the which, the holy Ghost hath made
you overseers (or Bishops) to feed the Church of
God which he hath purchased with his own blood.
In that you have your charge; (see you now to
the discharge.) Next, and last, follows an Apo-
stolical valediction, benediction, and prayer;
which shall be mine also, and with that I now
conclude; (y) And now Brethren I commend you
to God and to the word of his Grace, which is
able to build you up, and to give you an inheri-
tance among all which are sanctified.

(y) v. 32.

FINIS.

Errata.

Epistle.

P. 3. margin *ep.* p. 2. dele. p. 10. line 6. first dele p. 13.
line 19. and dele p. 14. line 3. for *the* read *this*

Preface.

P. 9. marg. (x) for *contra marcionis*. 5. r. *contra marcion*.
c. 5. p. 10. l. 2. for *Bishops* r. *being Bishops* p. 11. l. 20.
for *theire* r. *there* p. 12. l. 20. for *Policarpus* r. *Polyearpus*
l. 22. for *Clemets* r. *Clemens* p. 15. marg. (g) for 406.
r. 306. *ibid.* marg. r. (h) *Camorav. in vita phil. molaneth*

Sermon.

P. 2. l. 7. for *Licaonica* r. *Lycaonia* *ibid.* marg. for *Ad.*
3. 12. r. *Tit.* 3. 12. p. 7. marg. (x) for *Zech.* 37. r.
Zech. 3. 7. p. 9. marg. (d) for *Numb.* 16. 3. r. *Numb.* 16. 3.
ibid. marg. (g) for *Rev.* 1. 6. 15. 10. r. *Rev.* 1. 6. p. 11.
l. 28. *legal* dele p. 12. marg. (r) for *Ad.* 1. 6. r. *Ad.* 6. 1.
p. 14. marg. (a) for *phile* 9. r. *philem* v. 9. p. 15. l. 26. for
II. r. I. p. 16. l. 1. for *For* r. *So* l. 2. for *Apostles* r. *Apostle* l.
29. for *is is* r. *is* p. 17. l. 2. for *in* r. *on* p. 21. l. 29. for *as* r.
p. 22. marg. (f) for *Synod* r. 6. *Synod* p. 23. l. 4. for
conveening r. *convening* p. 25. l. 28. for *conc.* *Eard.* r.
conc. Sard. l. 30. for *be to* r. *to be* p. 26. l. 13. for *nominat*
ed r. *denominated* p. 32. l. 18. for *ofter* r. *after*.

